



"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

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### THE HARMONIC UNIVERSE.

"The Edens of creation stand  
Around our world on every hand;  
The only orb when God, in form  
Of mortal, suffered, woman-born:  
The only outward world through space,  
Where sin is found or death hath place.  
They sang when earth, a virgin sweet,  
Was born in innocence complete;  
But mourned when sin with shame and curse  
Obscured her from the universe:  
And now await his regal tread  
Whose word shall raise her from the dead."  
[FROM THE SPIRIT SATELITE TAYLOR COLLECTION.]

Among the many conceptions of the planetary world, that revolve, like our own, around their respective suns, that which seems most worthy of belief, both from its elevated interior character and from its correspondence to that which is highest and purest in ourselves, is that order and harmony is the rule, and discord and degradation, as manifested in our earth, is the sad and solitary exception. The descriptions of the planets of our own system, as given through ordinary clairvoyants, not only contain nothing grand and original, nothing worthy as a pure conception of a great and noble mind; but are, in general, contradictory, jejune and contemptible. They are alike dishonoring to God and degrading to man. They have neither ideal beauty nor poetic grace to recommend them. They enrich neither the language that conveys, nor the heart that receives them.

It is a strong evidence of the truth of any system that its evolution and statement inspire the utterer. The appropriate dress of truth is beauty. The wheels of her chariot move to music, rhythmic and grand. That system of thought, that phase of religion which has found its inspired Poet, has attained, at least, to one degree of truth. Barrenness precedes decay and is a sign of approaching dissolution. The fact that Methodism cannot produce its own music, but must borrow popular melodies, shows that its heart is dead. The fact that there is not at the present time, in all the churches, one poet devoted to their cause, inspired to sing their themes, proves that they are disaffected from the heavens. Now if there is any form of Spiritualism that is essentially poetic, it is because it is superficial; having its foundation in the external selfhood, the lower plane of man's degenerate nature, whose appropriate position is beneath the soles of the feet, and not upon the clear mountain-heights of the Spirit, the inmost of man's nature, where shines the Sun of Light.

In Spiritualism, as in all other literature, there will be a thousand clamorous voices to one truly inspired utterance; a score of poetic imitations to one true Lyric; numerous pseudo-revelations and inverse developments, as well as an orderly and divine unfolding. Nor is this surprising. In a world in which German silver so closely resembles the pure metal, and lacquered brass the genuine gold, we must expect to find Spiritual counterfeiters and mental adulterations. But the broad sea of oblivion is deep enough to swallow them all; the setting current will soon wait them far enough from our shores.

The conception of the harmonic universe, as unfolded in the disclosures given through T. L. Harris, is as unlike the ordinary clairvoyant revelations, and the usual description of Spirits, as the "Ere" or "Lyric" given through the same agency, are forever distinguished and discredited from those weak and emaciated lines floating through the papers and magazines, and which may well merit the epithet "moon-shine drizzle." If these delineations of the planetary worlds that swim in heavenly ethers around the planet sun, with our own jarring orb, are not true, they certainly have all the characteristics of truth. They are original, beautiful and responsive to all that is truest and most interior in the purest and most elevated natures. Prose becomes poetry while mortal language attempts to describe the harmonic life of our brethren in unfallen worlds. The joy that pervades their existence overflows from each clause and period. The pure and spotless robes that clothe their innocence, as with a garment of light, shine through the imperfect medium of our discordant speech.

The description of the terrestrial inhabitants of harmonic orbs is far more attractive to us than the life of Spirits in the interior. It transports us to the golden era of our own planet, dimly shining down to us through the twilight of the past, and prophetically announces the return of the Eden Ages, by disclosing the pure and perfect life of man thereon. If this is a fiction, it is one of the most beautiful ever conceived by the human imagination; for if we conceive it to be the product of the mere imagination, then the author of such must be a poet of more wonderful invention than Homer, more humane than Shakespeare, whose large and genial mind was a perfect sphere of humanity.

In quoting a specimen of these disclosures, I select one of the simplest and least adorned. The instrument is supposed to be placed upon the planet he describes, as in the "Epic," for a special description of the condition of the medium the

reader is referred to an essay of S. B. Britton which forms the Introduction to that poem, also to the Appendix to the same. It purports to be a scene upon the planet Venus.

"After these words, I saw a road which appeared to go forth, outwinding towards the fourth great division or circle of this terrestrial paradise. In pursuing it, I emerged into a champaign country, the entrance to which was through a grove of oaks; and I saw men habited in the Roman toga, with sandals on their feet. These men appeared in the bloom of youth; here and there, however, I perceived those who were advanced in life. For beauty and majesty, these beings corresponded to those ideal forms of perfect grace and absolute symmetry which the ancient artists of Greece were wont to imagine as the appropriate embodiments of the divine inhabitants of Olympus. Here were young men more faultless in symmetry than the ideal Apollo, and men of middle age more august than the fabled monarch of Olympus. Here also appeared matrons moving with the serene grace of the wise Minerva, attended by maidens fairer than the fabled deity who arose from the foam and sunlight of the sea.

"Had my lot been cast in ancient Greece, so that my mind should have received no knowledge of the Lord or His Word through external revelation, and had my vision under these circumstances been opened to so august and glorious a spectacle, I should instinctively have imagined that I had been caught up into the habitations of the immortal gods, while my feet impressed with rapid flight the flowers of asphodel, and my ears were saluted with the music of Apollo's lyre. But ah, this is no heathen heaven, where lust and hate have couched themselves in divine imagery, and where the golden hours administer to lascivious and wanton sports; for holiness so infinitely pure that evil has no influence to cloud its apprehension or to mar its faultless symmetry, proportioned well in image of the Lord, here hath its home. Yet heaven is realized, and all I see bears the sweet impress of the human heart.

"There are no monkish celebrities, nor grave divinities of scowling visage, sanctimonious air and special dullness. Strange as it may seem, there is perfect freedom from restraint, an open-souled enjoyment, and a warm and glowing sense of human love; and laughter, which delights the open brow of honesty; and merriment, the overflowing of the cheerful home of social pleasantness, of pure delight; and frank and manly utterance, of pure delight; and frank and manly utterance, without a thought of critical rebuke. All these appear. Here are no pale abstractions; warm, substantial, animated forms of men and women drinking the delights of earth in earthly forms, free from disease or from the wasting powers of fantasy or melancholy fear. Health, happiness, enjoyment of the passing hour, mirth, pleasantries, serene contentment everywhere are seen.

"Such men, had they abode on earth, would be at once the firmest of moral heroes in the cause of suffering man, regardless of all peril or rebuke; bold, active laborers in the field of thought; constructors of great schemes for social good; as husbands, faithful; as companions, true; wisely benevolent and wisely kind; free from religious bigotry, with hearts as much too wide for a sectarian creed as is the atmosphere for some low vault where mouldering bones are gathered. Such would go cheerfully to the stake as to the marriage feast, and stand unmoved as mountains when the waves of party strife roll around them like the sea. Mercy, and temperance, and generous cheer, and open-handed giving, and a calm of mind unruffled, and a peace of heart unmoved from its serenity by any peril, and a tear and a smile and a generous act and prayer, for every suffering brother. These would be their universal acts, their states and operations. They are wise with heaven's own wisdom, and they are kind with earth's own kindness. They possess celestial natures, untroubled in external forms adapted to their love. O that the pinched features of the earth who narrow Heaven into a church-yard-chapel, and crowd all Saints into some pent-up crypt, could see the cheerful spectacle and learn that true religion clothes itself with smiles and walks adorned with gladness; that there is no correspondence or essential tie between salvation and a form of dress, a sanctimonious visage, or a form of language without beauty in itself. How beautiful Religion shows herself in these high places of humanity, how grand in all her movements and how free! Such thoughts in orderly succession fill my mind's interior faculties while I behold from afar this eminent domain."

But it is vain to quote or present these things to those who are unprepared to receive them. Unless the heart be pure, unless the life be harmonic, at least in aspiration and effort, they fall upon the ears even of nominal Spiritualists as the ordinary manifestations and disclosures upon the calloused worlding or the bigoted sectary. Blindness hath in part happened to the Jews also. Slowly the scales fall from their eyes. At first only the outer portion of the Spirit-world is manifest to the feeble vision; only the grosser and more material forms of Spiritual truth, mingled with much alloy, can be apprehended by the partially enfranchised intellect. But the day of fuller vision, of complete freedom, cometh, when the mists of the night are scattered by the effulgent sun of the morning. For every prophecy of the heart must be fulfilled, every inspired conception must be realized. God's power and willingness to bless are far greater than man's to receive.

From heavenly founts forever,  
From Life's perpetual river,  
Onward to heaven's unbounded sea—

The starry world above us,  
The safely ones that love us,  
Are one divine humanity.

S. B. B.

### SECTION SIXTY-TWO.

From the 24 Volume of Spiritualism by Judge Edmonds and Dr. Dexter.

To most of our readers the following communications will be most acceptable, as it is not only suggestive of progress in a higher life, but explanatory of the method necessary to develop the true basis of all Spiritual unfolding. Aside of this, it will give the reader an opportunity of judging of the Spirit of the volume, and the general tenor of its philosophy, and may prompt him to become better acquainted with its revelations. The unfolding of Spiritualism from a crude and heterogeneous compilation of facts to a harmonized and systematized philosophy, comprehensive alike of the value of the earth-sphere and the relations and conditions of a higher, more refined, and expanded life, must result to each inquirer, before Spiritualism can be to any great extent "the power of God unto salvation." The revelations of this volume may not be authority to many, but can and will be eminently suggestive to all hungering and thirsting after knowledge and light on the soul's progress and destiny. We bespeak for it an attentive reading.—Editor of the Christian Spiritualist.

WEST ROXBURY, Aug. 23, 1854.

The Circle met, and through the Doctor it was said:  
And if this was the influence upon inanimate nature, how much greater must be its influence upon man himself; for it is a law that when man has devised and originated any particular thought or invention, and has successfully achieved the result he had in view in its construction, it increases his desire and his power to invent and contrive other and more advanced thoughts and inventions. Thus, as in creation's development and progress, the manifestation of this principle reveals the Spirit which controls it, so in the advance and progression of man every step exhibited the pure power, the energy, the capacity of his Spirit that was born of God. And here is the separate and distinct manifestation of one cause operating upon and controlling man and matter; and it shows, too, the independent, individual powers of that Spirit which impelled man to act separately and independently. Now when we recur to the past, we are struck with many of the great incidents of time, that seem to show us that this law, this principle, was interrupted in its proper and direct application and effect, for here sprung up a nation whose people, whose laws, whose government, whose arts and sciences, whose commerce and mechanics showed the force of this mighty inherent impulse, and yet standing as the very landmarks of what this principle could do—they sparkled and flashed for a time, and then went out and left a darkness more profound than before. The traveler, as he passes over that country once blossoming in every part like a garden, once exhibiting the care and the providence which ruled it in its roads, its aqueducts, its canals, its walls, and its various cities, looks in vain now for any evidences of the power, the wealth, and the wisdom that once distinguished it. Where the fig-tree blossomed and gave forth its fruit; where the clustering grape showed the evidences of knowledge and of taste; where the beautiful residence of some rich man; where the stately barge was lashed at the mole or pier; where the waving fields of grain showed the industry and care of man; where the proud temple lifted up its towers to heaven in capacity and splendid grandeur, surpassing that of any modern creation; where the towering thousands mingled together in the daily avocations which belonged to their life, in now desolation and solitude. Where now are their roads and canals? Where the waving fields of grain? Where the home of the peasant, or the palace of his employer? Where the cities, the vessels, and the millions of men, women, and children who peopled and directed them?

The desolate temple is made the den of the lion or the tiger, and the courts of their places of worship are tracked with the slimy trail of the hissing serpent. Solitude and desolation are stamped on the face of every thing which meets the view. The dark and silent waters of some sea or lake cover, like a shining mantle, the spot where erst there flourished a nation, and its bitter waters bring back to the mind the recollection of those causes which we have presumed swept them from the face of the earth. But is this an evidence that the world has retrograded? No! no! for what has been lost in one locality has been a thousand times more developed in another. What are a few spots on the surface of the other continent, from which have been swept away nations and cities? There is less of man, of cities, of nations, of wealth, of power, of commerce, of arts and sciences, of inventions and contrivances, of that which adds to the benefit and happiness of man, of that which controls nature in her manifestations, of that which enables man to act even here as the instrument in the development and the legitimate application of those laws which God has established, and in the development of his own nature and power, in his capacity to act as God's vicegerent upon earth; in the certain, unalterable, undeviating progress which he makes to accomplish his destiny here? But what if nations have been lost in time, and their works annihilated? The winter's ocean, with its storms and waves, has not obstructed man in his passage to a world lying in eternal silence, and solitude, and from the depths of its vast forests to develop power, might, magnificence, and real glory that have astonished the world.

Then through me it was said:  
I am beholding the internal organization of a community in the Spirit-world. I am beholding the locality which they occupy, and it is a place as much as any we occupy on earth, having all the material surroundings which we have here, with its mountains, fields, and vegetation, with its animals and its residences. It seems in many respects like an earthly scene, yet with additions, new ap-

pliances, and attributes necessary to and flowing from a superior refinement and development of matter. Thus, I observe, that some of this matter is transparent; so, too, I see that locomotion is sometimes by the use of the limbs as with us, sometimes by floating slowly through the air, and at others by darting with lightning speed from place to place. So I see what seem to be clouds, having the form and shape of those we behold in our atmosphere, but which are in fact aggregations or banks of light. So, too, I perceive that the light resting upon the scene, varying in hue and intensity in different places, is not an emanation from a material ball like our sun, but is produced, self-generated by every inhabitant of that locality—the hue of the light which is emitted from each one varying according to the predominant feeling or propensity of each individual, and commingling with that of others, produces an endless variety and ever-changing colors. So, too, I perceive novelities to me hitherto unseen, and unimagined existences in man, in animals, and in inanimate matter. Thus I see consciousness of light unlike any thing we witness here, too brilliant and intense, and too delicate and refined to be perceptible to the mortal senses; and I behold in inanimate matter many things which I cannot stop to describe, which are unlike anything ever beheld on earth, and which I am told are created for the purpose of contributing to the happiness and enjoyment of the sentient beings around. The air, the water, the earth, the living, moving beings have all of them attributes and properties unknown to us on earth, but which seem to be necessary to and commensurate with a more refined and elevated state of existence.

I give a sketch thus general of what is before me, because I am so situated that I have a bird's-eye view of this whole community and its surroundings, and I am told by the guiding Spirit\* who stands by my side, thus to behold as a whole, and not to permit my attention to be drawn to individual or isolated things.

He says to me, "Can you convey to mortal minds a just conception of that which you behold here, and especially that which you on earth call space and distance? You measure that on earth by a standard peculiar to your condition there, and you can readily perceive by what a different standard, and you must measure it here. Thus, for instance, you perceive those buildings stand apart from each other, you would say, by your earthly standard, a few rods apart. Can you conceive or describe how far apart measured by our standard? To make yourself understood, speak, then, the language and use terms and phrases with which you are familiar. It will be enough to convey your ideas, and leave the reality to be appreciated by you when you arrive here and find yourself sufficiently elevated to comprehend the new state of things to which you will be introduced."

This Spirit further says: "I see you are asking in your mind, why have buildings here, houses and residences, where there seem to be none of those atmospheric changes which render them necessary on earth? Let me ask you in reply, do your mansions contribute to your happiness and enjoyment only by protecting you from the changes of your earthly atmosphere? Why is it, when the air is balmy and pleasant, and you require no roof to cover you from its influence—why in the pleasant twilight of your day, or in the soft moonlight of your night—when, when the temperature is just at that standard when it is most grateful to you, do you still cluster together in your mansions, and form a happy group around your hearth-stone, rather than wander away alone, enjoying the nature that surrounds you? It is because in the idea of home and its associations there is something pleasant to the human heart. That pleasure lives with us in the spheres, and is not dropped with that outer garment which required protection from the weather. During the intensity of sultry heat, during the peltings of the storm, amid the icy chills of the northern blasts, your material bodies might demand the protection of a house; and if that was all there was about a house, or its uses or advantages, you might well ask, why have houses in the spheres? But as those moments when the house is a protection for the material body are but few in comparison with the period of time during which you are otherwise enjoying your homes, so it cannot be difficult for you to conceive that a mansion can contribute something more to man's happiness than merely shielding him from the weather. Turn your mind back some forty years in your material life, and see how much happiness you derived from the recollection of the happy hours you spent in your father's house; see what memories cluster around you, and how effectively they can protect you at this moment even, from the corroding of present cares and anxieties. Step across the grave, and think you that these memories die and are lost to you? And do you not perceive that in those memories is involved a source of happiness connected with your earthly home that is something more than its mere protection from the weather? Turn your mind back," he says, "to some of the scenes which you have yourself witnessed in the Spirit-land: why did the hunter and his Indian companion erect their log-cabin under that grateful shade, nestling near that over-hanging rock, by the side of that bubbling spring, and in view of that dense forest? It was because it recalled the recollection of their happy home on earth. And be it ever remembered that in the memory is your heaven or your hell. In the spheres, as on earth, the rustling of the leaves, the dropping of the water over the little fall, the footstep of the approaching Indian, were in themselves comparatively nothing; but, as they

\*I afterwards learned this was Howard, the philanthropist.

carried the memory back over the vista of many happy years that had passed, they filled the heart with happiness, and brought up from its deepest depths, feelings of gratitude and love toward Him who had permitted, and toward them who had shared that happiness. Think for one moment how entirely the nature, the habits, the propensities, the deep-seated feelings of those two beings, which by time became engrafted on their very existence, must have been changed, to have enabled them to have found happiness in any other form—that happiness which is the object and end of Spirit-life.

"As on earth, so in the spheres, God bestows upon man the freedom to choose his own path to happiness. And as no two beings are constituted precisely alike, so no two find their happiness in precisely the same objects or occupations. Variety—infinite, unbounded, illimitable as space and enduring as eternity—is marked upon all God's works, and is overpowering evidence of the extent of his might and the depth of his wisdom. And that variety is found, not only in the form of creation, but in its never-ceasing action and motion.

"Proceed yet another step in the retrospection of your visits here. Why the beautiful gardens, the fragrant flowers, the grateful lights, the pleasing variety of scenes that were spread out before you and unfolded to your view? That they might contribute to man's happiness, and by their infinite variety afford aliment to every heart. And pray tell me, if you will not consent to this form of existence in the Spirit-world, in what shape you will present it? What other form can it assume that can in any way connect it with your life on earth?

"Why was the mansion, occupied by your Spirit-companion here, so like that in which she had taken her departure from your earth? Her life here was but a continuation of that which had begun with you, and he who will read the human heart can easily appreciate the feelings which prompted her to cluster around her home in the Spirit-world the memories which had formed so great a part of her previous existence. The change in her must have been marvelous, and, unlike any thing we know of in nature, that would have taken away from her the pleasure of those memories, and even the statue of penitence that was placed amid that shrubbery pointed to the past and to the future more than it did to the present, for the reason that man from his very nature—that nature which is divine in its origin and in its destiny, and which elevates him above the animal creation—lives and enjoys more in the past and in the future than in the present.

"So, too, in your travels through the Spirit-land, in one place you found a castle tenanted by those who took pleasure in magnificence; near it, you saw the humble cot, occupied by those of a different temperament, who found happiness in quiet and in obscurity. In one place you found a mansion surrounded by stately trees, because its inhabitants found pleasure in their grateful shades. In another, instead of trees, you saw an unshaded garden, filled with flowers and shrubs, and the thousand things that go to make up a beautiful parterre, and that was because its proprietors thus enjoyed themselves; you found one man toiling in a peculiar task for the purpose of elevating his fellow-man to his own condition of happiness; you beheld all the members of a family laboring together for the good of a whole community. These things were so because they thus found their happiness. You saw evidences of advance in the arts and sciences; you heard music, vocal and instrumental; you saw teachers engaged in giving instruction; you saw communities engaged in consultation, because in all these things they found their happiness, and that variety which is thus stamped on all God's creations. Why! you saw wild animals coursing through the wood, and birds floating in the air; you heard the murmur of the running brook; you beheld the spray of the sparkling fountain. Nay! you saw, and as in your earthly life you used, the gullant horse, because in those things happiness and enjoyment were found. And while in these, as it were, earthly objects, you discovered there was enjoyment in the Spirit-land, so, too, you beheld that these objects were ever lifting the heart in gratitude to the bounteous Giver of all, and were but the means by which the soul was elevated to the contemplation of scenes and existences still higher, still more elevated, still more bright and beautiful, which were within their view; and amid it all, from the sea-shell which rattled beneath your tread, through all nature, animate and inanimate, which surrounded you, up to the bright and shining worlds flashing in the far distance, you beheld that the beatified Spirits who inhabited them were ever learning the important lesson that God is over all. Boundless in his love, illimitable in his wisdom, he has bestowed upon man the capacity to live with him forever, and has endowed him with the ability to understand and obey the law by which that existence can be made happy; and throughout all this you have beheld the demonstration of the momentous truth, that existence in the spheres is but a continuation of that on earth, and life on earth is but a preparation for that in the spheres.

"In giving to man a revelation so important as that which embraces a knowledge of the reality of the life into which he is to be ushered, the Spirits, as the ministering servants of Infinite Wisdom, have entered upon their task with a full knowledge of the difficulties which attend not only its being given, but its reception by man. Conflicting, as that reality does, with the crude, vague, and fanciful ideas which have so long obtained in men's minds, they are conscious how much error is to be unlearned before the truth can be welcomed; and

they are aware that much time must elapse before the mortal mind will fully receive the momentous truth. Intangible, imperceptible to the senses on which man has been taught to rely for his knowledge, the difficulty of working out a conviction of the truth has not been overlooked by them. They do not ask that this revelation shall be received as authority, but they appeal to man's reason; they ask the exercise of his judgment; they direct your minds to all of nature that is around you, and they bid you behold how consistent this revelation is with every manifestation of nature in all her works; and they rejoice that it is not through the lips of one alone, but of many, that it can be given. They have approached their task with a realizing sense of its vast importance to man. Ages have rolled away while he was preparing to receive it. Scarcely, and at long intervals, has divine truth been given to him—here a little and there a little—while his mental capacity has been growing up to the ability to receive it. At length the hour has come, so long anxiously waited for by Spirits in the spheres; and now that it is given, many a heart, while it is lifted up in thankfulness to God, trembles lest man in his darkness may yet come again reject it.

"The event is in His hands, but as His ministering angels do we toil. We may plant and we may water, but it is He alone who can give the increase. To Him we commend you, and the divine cause in which you are engaged. And to Him we pray that in His fitting time he may bestow on weak, faltering man the capacity to receive a truth which can elevate him so high in his onward progress to the Godhead, and so prepare him for the mighty destiny that is before him."

A RELIC OF YR OLDEN TIMES—A PROPHECY.—It was the poet Darwin that prophesied in one of his compositions the advent of the steam car; and in the following article we find a correct description of a modern steamboat, written, or at least supposed to be so, nearly two centuries ago, by the veritable Cotton Mather, the wonder-loving divine, and the author of the far-famed Magnolia, replete with witty and ghostly narrations, and divers wonderments. The manuscript was said to be found amongst a lot of old and musty papers, in a heap of garret lumber, in one of the oldest houses in Newbury, not a great while since. Here is the matter as we find it: c.

"Boston, June ye 29th, 1692.  
To my esteemed Friends—John Moodie. Dear Sir:—

I am now constrained to write unto you this Epistle to inform you of a strange Dreame, y<sup>e</sup> which I had on ye Lord his daie laste. After Dyvine Services, I hied me homeward, & ye Daie it becominge sylvie, and missele feelinge somewhat fateged, I took a full Glasse of Olde Jamaica Spirits; then & thereupon I betooke mysele to ye weepe Arme Chaire. Ye oppressive heate of ye weepe Arme Chaire, did combyne to lose & enwrappe me yn an all-powerfulle sleepe.  
Ye Methought I didd goe downe to ye seaside; & castynge myne eyne over ye wyde waters, I didd presently aspie a straggling craft, y<sup>e</sup> which was vntlike anie other that I hadde ever before behelde. Ye bulke of ye crafte was fashionede & shapenede vntlike vntlike ye dyuers craft that swimme yn our Seas & Rivers, alie exceptynge a mightie Galleon, the which was sett vpon ye mydel of yte insted of a maste, & ovt of yte pored & belch't forth the Smoke of ye fire. Vpon ye hyther & ye thyther syde thereof, was placed a myghtie vvhelke, lyke vntlike ye bigge one yn Deaconne Jewette his Sawe Mill; ande theye didd continuallye turne rounde & aboute, splashynge ye greate Waterres to a greate commotione, ande makynge a moste dyfferent noyse, alie to our greate amazeement. Whye myghte I, lyke vntlike ane Howse of easement, intoe vvhich stood a Manne whoe dyd seeze yponne ye spokes of a vvhelke whiche dyd muche resemble a Coten vvhelke.  
Ye vvhelkes I was lookynge vpon ye strayinge Crafte, ye hearde a sounde, lyke vntlike ye report of heauie Ordnance, ande anon a vvhite cloud of huge dimensions, and of much densitie dydde overshadowe ye spote, hydynge ye strange vision from mye astonysht sight.—I saw yte no more!

I haue, my Deare Sir, becomme muche exercised since, touchynge this matter; & I doe sometimes thynke that ye said strayinge craft was nothinge moore nor less than ye Dyuel, whoe dydde say to taylor yponne hysselfe this forme & shapen, in order to goe over ye face of ye greate & mightie Waterres to doe muche myschefe vponne ye Sea, as well as ye Lande;—& I verilie doe lyke yte thynke thatte vntlike yte portendete no good, & whatsoeuer,—butte that euill whiche come of yte,—& that ye Dyuel vntlike shoulde goe aboute our Seas lyke a roarynge Lyon, without let or lyn drance.

Thys from youre Old Frende,  
COTTON MATHEW."

REMEMBERED HAPPINESS.—Mankind are always happier for having been happy; so that if you make them happy now, you may twenty years hence, by the memory of it. A childhood passed with a due mixture of life, a feeling of calm pleasure, and in extreme old age is the very last remembrance which time can erase from the mind of man. Our enjoyment, however inconsiderable, is confined to the present moment! A man is the happier for life from having made once an agreeable tour, or lived for any length of time with pleasant people, or enjoyed any considerable interval of innocent pleasure.—Sunday School Visitor.

### TEARS.

Life is like a tear  
Born in the sad depths of a woman's eyes—  
That brims up slowly through them, and then dies  
And robs us of a smile, warmly felt  
In the rich brown shadow of her glossy lid.  
And then peeps out beneath it warily,  
Quivering in tremulous uncertainty  
And rainbow'd like a bubble in the sun  
Upon the twinkling verge—until with a  
Willow and sigh of hope it vanishes,  
It darts away. [anon.]



## TO THE EDITORS OF THE ILLINOIS WEEKLY PALLADIUM.

GENTLEMEN:—The motive that prompted you to send a marked copy of your issue of Feb. 15, directing attention to a long communication on "Spirit Rapping," and your editorial comments, were, we doubt not, kind, and for aught we know to the contrary, religious; and in that spirit we accept them, and thank you for your thought of us, though, to say the truth, there is little of *seer* or good feeling in the long communication to prompt us to such civility. The mind that can conceive of *spirit rapping* as resulting from "the meeting of a great soul with a great discipline," must be so completely ignorant of what he is writing of, and incompetent of understanding the motives or character of those engaged in the enterprise, that to dignify his ocean of nonsense with an answer, would be a bad investment of space and time—to say nothing of *seer*.

Leaving him therefore to "see through a glass darkly," we will, with your permission, have a short conference, hoping that in the end we may see "eye to eye." Your comments are to be respected more for their kind spirit than for their philosophy or historic value, for in such that your remarks imply, you are sadly at war both with history and philosophy.

Of the value of the Bible, in an abstract and independent sense, it would be somewhat difficult to form a practical conception from the history of the past, but in a relative and secondary sense it can readily be comprehended. How far we would be like to harmonize therefore on the claims and pretensions of the Bible it were now difficult to say, as it is impossible for us to know which of these stand-points you would assume.

If, however, the following is to be understood in the theological sense of common, orthodox teaching, we are apprehensive we would need to stop and define terms, and settle the meaning and value of words. You say:

"We have the revealed Word of God for our guide, which the past and present churches and privileges of all Christendom show to have been the most excellent of all guides; while without it, as past history has shown, man is in a worse condition than the beasts that perish, which have an instinct to guide them in accomplishing the object of their being. But reason in the selfish, sinful human heart, what is it, as a guide in religious matters, undirected by Divine inspiration?"

Now, short as this extract is, there is assumption enough in it for a volume of comments and explanation, had we the space and time; but, as it is, we must be content with a few words.

It is true, we have "the Book," but owing to the discord and antagonism of the churches, has it not long since become of no effect as authority? Does not the dogmas of Church and State, be they ever so rotten and corrupting, seek protection at the shrine of Biblical authority? You must know their do, and feel accordingly, that if God in his wise and good time does not unfold to us some method by which we may be brought back to religion and moral sense, there must result a state of society, the like to which has never yet appeared on earth.

We find, therefore, a necessity for something more than the Bible for the age in which we live, for men preach from its venerable pages every species of ism—from the Greek benighted dogmas of John Calvin, to the soul-destroying and hope-destroying tenets of destruction and annihilation, as taught by Geo. Storrs and his followers.

How far the Bible is responsible for this, is a question we will not discuss now, for we have no interest in it, as we know men interpret all things to their own liking, and the Bible, like other things, is subject to the order of development. The time will come when this will be understood, but at present, these issues cannot be harmonized by argument or dogmatic assumption. Wisely, therefore, is this new dispensation of Spirit-power, for it comes to the age and speaks like one having authority. The sublime truth of man's immortality is henceforth a *fact* just in Spiritual science, and lays broad and deep the foundation of eternal progress, Jesus Christ being the great "corner stone." It is true, nevertheless, that Jesus "brought life and immortality to light through the Gospel;" but that same Gospel needs *renewing* and demonstrating, in order to be what for centuries it has been—"the power of God unto every one that believeth." The mission of Spiritualism is in harmony therefore with the law and the prophets, Jesus Christ being their translator and explainer, for it "proves all things," to the seeker after truth, and gives consolation to the mourner.

In sight of these convictions, we cannot see the force of the following, although there may be presumptive evidence for their truth:

"The great objection, therefore, which we have to the Spiritual doctrine is, that it induces its advocates to disclaim the Divine authority of the Bible, which intelligent skeptics even, know to have been the great guiding star to both civil and religious prosperity."

We venture the conjecture, however, that for the hundreds that may be unsettled in their belief about the Bible—its mission and authority, thousands will be made to "rejoice ever more," with a joy unspeakable, through the instrumentality of Spiritualism.

Spirit-intercourse is pre-eminently friendly to religion, and cannot, therefore, be the foe of the Bible. Of course, we speak of Spiritualism as we understand its teachings, not as it may be explained by Mr. A. and B., who seek philosophy and reject everything that cannot be demonstrated. So, also, we speak of the Bible, and not the dogmatic and theological assumptions which in the uneducated mind is associated with, and conceived to be part and parcel of its authoritative teachings. It may be, however, for a time, may it be necessary to say hard and bitter things against the church, for it is not in human nature to *forget* at once the days of their humiliation, and excommunication from the church, even could they forget the bigotry that prompted the one, and the Spiritual avenger and intolerance that executed the other. *God forbid* as well as "evil, form by un- seen degrees," and must reach from culture and time. The harmonization of Spiritualists, therefore, round the religious stand-point will not be done in a day, for the issues that separate the parties as well as the culture that characterizes the controversies, are as various as the educational habits and social relations of the many composing the Spiritual family. As for "changing" your "religion," we see neither need nor necessity for doing so, without you use the word *religion* as synonymous with *theory*, which in our mind are as different and wide apart as the end is from the beginning, or the method from the ultimate.

No, religion has ever been and will be the same, since it is in essence and character like God, love, and wisdom. The theology of your religion, how-

ever, may need looking after, for next to a hypocritical conformity to the usages of some hollow and useless formula, the advocacy of a barbarous and God-dishonoring theology is to be *abhorred* by all who seek the kingdom of heaven and its righteousness, for it often stunts the moral sense, corrupts the nicer senses of the soul, and makes *ignorance* bliss, where often it is a folly and a *wrong* not to be wise. Spiritualism, however, must be open to the mistakes and errors of the past, for if *history is philosophy taught by example*, the world's experience has given us ample illustrations of the ignorance of sin, the folly of fanaticism and the stupidity of bigotry, by all of which we are admonished of the need of "more light," that we may be characterized by a discriminate zeal, a "charity that suffereth long and is kind," and a love that seeks to do to others even as we would have them do unto us. Spiritualism not only teaches this in the living language of Spirit-communication, but demonstrates its necessity while explaining the laws of Spiritual affinity, by which souls grow into a oneness with truth and God.—Think kindly, therefore, good sirs, of this manifestation of life and light, for so sure as there is a God who will have all things work together for good, so sure will Spiritualism be productive of reform and prove a blessing to the children of men.

Hoping you may live long to see its fruits and enjoy its blessings, we are ever your brother and servant, the editor.

## UNIVERSALISM VS. SPIRITUALISM.

It is not only singular but somewhat funny to those acquainted with the private views of many of the Universalist clergy, to see the pains taken by the laborers of the press and pulpit of that denomination, in order to free their theology from the heresies and "fantasies" of Spiritualism. Dr. Chapin has preached against it, and nearly all the denominational organs have made their protest against the Spirits, either in argument or ridicule. But the latest movement among the wise ones of that denomination, is the discovery that the Spirit-manifestations of to-day and the demology of the Savior's times are substantially the same.

This discovery seems to come from Dr. I. D. Williamson, who, if we remember aright, is of high authority in the denomination. This certainly will be of some value in the future controversies that may grow out of the issues of Universalism with Orthodoxy, as it will enable the advocate of Universalism to dispose of many passages in the New Testament heretofore unexplainable. Indeed the progress has been so rapid, that the Editor of the "Christian Repository" has elaborated some views already, which must be considered new in the literature and theology of that denomination. The better to understand his position, we give entire his article on "Ancient Spiritualism," as no doubt the Spiritual family would like to know their antecedents. True, the writer is not quite consistent in his logic, for the *demons* melt into "thin air" at the close of the article, instead of which, we have "the Spirits of the departed with all the varying shades of character possessed in this world."

ANCIENT SPIRITUALISM.—Of all the ancient oracles, that of Apollo at Delphi was the most celebrated. It was consulted by the Greeks, but by the Egyptians, Persians, and Romans. They applied to it for counsel in all their difficulties and perplexities. How did they receive their answers? In the center of the temple at Delphi, there was a small opening in the ground, from which it is said that a certain vapor or gas ascended. Whomsoever came to be consulted upon any matter, the priestess called Pythia took her seat upon a tripod which was placed over the chasm. The ascending vapor affected her brain, and she uttered in this excited condition the answers believed to be the answer of Apollo to his worshippers. Was not this a similar case to our "mediums" and "mediums" of the present day? The demoniac, mentioned in the New Testament, except that they were generally supposed to be possessed of evil spirits who entered into and made "mediums" of them. The demoniacs, however, were believed to be the spirits of the departed, or the dead who came back and entered into and made "mediums" of them. They did not believe in the "demons" to be evil or fallen angels, but the spirits of the dead of the departed followed men. They were supposed to be the demons of the spirits of the dead which entered into and made "mediums" of them. The Jews did not suppose that the demons were evil spirits. Indeed the Greek term *demon* and *demoniac*, do not of themselves signify evil spirits at all. They believed them to be the spirits of the departed, with all the varying shades of character possessed in this world.

The close of the article sates Spiritualism from the obnoxious association of "demonology" for so soon as it is admitted that "varying shades of character possessed in this world," enter into and make up the world of Spirits, all is conceded in fact, for whether the communication is "by saint, by sage, or by seer," the communication is none the less Spiritual, because of the variations of character. The writer of the above article might with propriety, however, have gone beyond Apollo at Delphi for the antecedents of Spiritual media, as the Bible is the most authentic record of Spirit-manifestation. That there was such things, is a matter of history and fact, not assumption or belief. The necessity for historic antecedent springs from the fact that the laws of God are uniform and unalterable, although our knowledge of these laws may be enlarged by culture and experience. In order, therefore, to show the *abundance* of exclusively tracing ancient manifestations to the mythology of the Greeks and Romans, we give the following long extract from "A History of the Hebrew Monarchy," by Francis William Newman, which shows that the manifestations were common to the Jews in the times of Samuel, David, &c. But it shows more conclusively, that the character of the media has very much improved. We commend the extract to the attention of the reader, and hope it may reach the notice of Friend Ballou, in order that he may extend the history of our Spiritual antecedents, when next he writes on that subject.

The extract will be of service to another class, who are even ready to remind us of the law prohibiting the consulting of Spirits, for it seems the objection was not to Spirit-intercourse, but to the mediums and the motives for consultation.

We extract from the London edition, published by John Chapman.

"Nevertheless, the Hebrew prophets were not free from various stages of fanaticism, which generated an excitement. That they often worked themselves into a religious frenzy (as they were called) is evident from the accounts of their prophecies, and 'to be mad.' This is however, a mistake, for the prophecies were uttered by the prophets in a state of perfect sanity, and they were not in any way affected by the excitement of the moment. The fact of the prophets being in a state of perfect sanity, is evident from the accounts of their prophecies, and 'to be mad.' This is however, a mistake, for the prophecies were uttered by the prophets in a state of perfect sanity, and they were not in any way affected by the excitement of the moment. The fact of the prophets being in a state of perfect sanity, is evident from the accounts of their prophecies, and 'to be mad.' 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